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THE THEOSOPHY OF THE VED

THE UPANIṢHADS

G. R. S. MEAD AND J. C. CHAṬṬOPÂDHYÂYA

VOLUME II.

PRESENTED

TO

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THE UPANIṢHADS

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THE UPANIṢHADS

TRANSLATED INTO ENGLISH WITH A PREAMBLE AND ARGUMENTS BY G. R. S. MEAD B.A. M.R.A.S. AND JAGADÎSHA CHANDRA CHAṬṬOPÂDHYÂYA (ROY CHOUDHURI).

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TO THOSE WHO LOVE THE TRUE.

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Uttiṣhṭhata jâgrata prâpya varân nibodhata.

Arise! awake! seek out the great ones, and get understanding!

TAITTIRÎYOPANIṢHAD.

THE ARGUMENT.

Tait° Arg.

THE Taittirîyopaniṣhad is so called from the Ṛiṣhi Tittiri. The legend of the partridges (t i t t i r a y a ḥ) eating the Veda thrown up by the Ṛiṣhi Yâgñavalkya is also given in this connection. The Upaniṣhad belongs to the Kṛiṣhṇa Yajurveda.

The three parts are generally known by the names: Shîkṣhâ Vallî (concerning chanting and the rest); Brahmânanda Vallî (concerning bliss): Bhṛigu Vallî (concerning the lore of Bhṛigu).

I

The First Part begins with an invocation from the Ṛigveda (i. 1).

Of the rules of chanting the mantras (i. 2).

Of the five conjunctions (i. 3).

Mantras for the use of the teacher (i. 4).

The "mighty utterances," their meanings, and the result of their use (i. 5).

The ancient art whereby one becomes king of all (i. 6).

The fivefold categories of external and internal nature (i. 7).

The meaning and use of Oṁ (i. 8).

On the necessity of study and teaching (i. 9).

Trishaṅku's teaching (i. 10).

The ethical instruction given to the pupil on quitting his teacher to enter the life of the householder (i. 11).

The concluding invocation and thanksgiving (i. 12).

The Second Part, after an invocation, proceeds to trace evolution from Brahman, as the Logos, to plants, and so through food to man's gross body (ii. 1, 2).

The five embodiments of man (ii. 2-5).

Of him who reaches the fearless state (ii. 6, 7); of the various grades of bliss (ii. 8); and of him again who attains Brahman (ii. 9).

Each statement in this part is supported by a quotation from prior scriptures, which are now apparently lost.

The Third Part, after an invocation, tells us how Bhṛigu gradually arrived at a knowledge of the highest manifestation of Brahman in the five embodiments (iii. 1-6).

The rules respecting food (iii. 7-10).

Every necessary thing in life should be regarded as a beneficial manifestation of Brahman; seeing that whatever a man regards as a manifestation of Brahman, both good and evil, that he becomes or obtains. Taitº Arg.

The song of joy of him who sees unity in all things (iii. 10).

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Oṁ! Peace, Peace, Peace! Hariḥ, Oṁ!

Here begins the Upaniṣhad.

THE UPANIṢHAD.

First Part.

Oṁ! [May] Mitra [be] propitious unto us, Varun [to us] propitious [be]; may Aryaman propitious be to us; to us propitious Indra [and] Bṛihaspati; propitious unto us [may] Viṣhṇu of long strides [himself present].* To Brahman hail! Hail, Vâyu, unto thee! Thou art indeed the Brahman manifest; thee surely will I call the manifested Brahm; [thee] righteousness I'll call; I'll call [thee] truth. May That protect me; That protect the teacher; me protect, protect the teacher.

Oṁ! Peace, Peace, Peace! (1)

* Compare Ṛigveda, i. 90. 9.

Oṁ! The way of chanting will we now declare—sounds,* rhythm, length, strength, balance, and the union of sounds. The lesson thus on chanting is declared. (2)

[May] glory [be] with us both, with both of us [may] Brahman's brightness [be]!

Next, then, the sacred teaching of conjunction will we declare, under five heads—as to the world, to light, to knowledge, to offspring [also, and] to self. These the great conjugations are; thus call they them.

Concerning now the world: earth the first element; the second heaven; the interspace [their] junction [is; and] air the means whereby they are conjoined. So far about the world.

* Lit., "colours"; philologists say that "colours" = paintings or picturings, hence letters; mystics declare that sounds in gross matter produce colours in subtle matter.

Concerning now the light: fire the first element; the second sun; [their] junction water; the lightning-force the means whereby they are conjoined. So far about the light.

Now as to knowledge: the teacher [is] the first; the second element the pupil [is]; wisdom [their] junction; instruction [is] the means whereby they are conjoined. So far concerning knowledge.

Now as to offspring: mother the first; the second element the father [is]; offspring [their] junction; the means whereby they are conjoined [is] procreation. So far concerning offspring.

Concerning now one's self: lower jaw first; upper, second element; [their] junction speech; tongue [is] the means whereby they are conjoined. So far about one's self. Thus these the great conjunctions [are].

He who knows thus these conjugations great which have been now

declared, conjunction doth enjoy with Brahman's brightness, with offspring, kine, food and such things, and with the heaven-world. (3)

May He, the all-formed bull* [who leads the herd] of chants, who hath, more potent than [all] chants, from deathlessness come forth—may He, the lord of power, with wisdom strengthen me! Of immortality, O God, may I the grasper be! Quick [may] my body [be]; than honey sweeter [may] my tongue [become]; with ears may I abundantly give ear! Thou† art the veil of God, in wisdom hid; guard thou what I have learned.

Since she provides, increases, makes to last, of her own self, my

* That is, the Oṁ. † Namely, Oṁ.

raiment ever, and [my] kine, [my] food and drink—then to me fortune bring, with cattle thickly clad.* Oblation fit [may this oblation be]!

May those to be in Brahman trained, come unto me! Oblation fit [be mine]! †

Famous among the people may I be! Oblation fit [be mine]!

Superior to the richest may I be! Oblation fit [be mine]!

Into that self of thine, O blessed one, may I go forth! Oblation fit [be mine]!

That self of thine, O blessed one, may it come into me! Oblation fit [be mine]!

* Lit., "hairy."

† The four short phrases which here follow in some texts, are not read by the best commentators, and are therefore omitted.

In that [famed] self of thine, the river of a thousand streams, may I be cleansed! Oblation fit [be mine]!

As waters downward pour, as months [do pour] into the death of days,* thus unto me may they who are in Brahman to be trained, O thou disposer, come from every side! Oblation fit [be mine]!

Thou art my refuge, shine on me, O, unto me come forth! (4)

Bhûḥ! Bhuvaḥ! Suvaḥ! Thus verily these sound, three mighty utterances. Of them, in truth, this fourth the mighty sacrificer's son hath taught—Mahaḥ to wit. That Brahman is; it is the Self, its limbs the other gods.

Bhûḥ!—indeed, this world. Bhuvaḥ!—in truth, the interspace.

* That is, the year.

Suvaḥ!—indeed, that other world. Mahaḥ!—in truth, the sun. 'Tis by the sun in very truth all worlds are mighty made.

Bhûḥ!—indeed, the fire. Bhuvaḥ!—in truth, the air. Suvaḥ!—indeed, the sun. Mahaḥ!—in truth, the moon. 'Tis by the moon in very truth all lights are mighty made.

Bhûḥ!—indeed, the Ṛig-verse [is]. Bhuvaḥ!—in truth, the Sâma-verse. Suvaḥ!—indeed, the Yajur chants. Mahaḥ!—in truth, Brahman. By Brahm in very truth the Vedas all are mighty made.

Bhûḥ!—indeed, is upper life. Bhuvaḥ!—in truth, the lower. Suvaḥ!—indeed, pervading life. Mahaḥ!—in truth, [is] food. By food in very truth all lives are mighty made.

They verily are these four fourfolded; in fours the mighty utterances are set.

Who knows them, he knows Brahm; to him all gods their offerings bring. (5)

That which is that bright space within the heart; in that this Man [resides], innate with mind, transcending death, with brilliancy innate.

Between the throat's two pillars, there, what like a nipple hangs, that's Indra's birth track; there, where the hair-ends start, forcing the skull's two surfaces apart.

Bhûḥ!—thus; in fire one rests. Bhuvaḥ!—so; in air. Suvaḥ!—thus; in sun. Mahaḥ—so; in Brahm.

Self-kingship he attains, lordship of mind he wins, lord over speech, lord over sight [is he], of hearing lord, lord [he] of understanding.

Then he becometh Brahm, whose body is bright-space, whose self is truth, the pleasure-ground of life, in whom mind finds its bliss, replete

with peace, transcending death. Thus worship [then], O thou, who for the ancient art hast fit become. (6)

Earth, interspace, [and] heaven, space-quarterings, [its] intermediate parts; fire, air, sun, moon, star-spaces; water, plants, forest-lords;* bright space [itself], the self [of things]—thus far concerning creatures.

Next as concerns one's self: life upper, lower life, pervading life, life upward, equalizing life; sight, hearing, mind, speech, touch; skin, flesh, [and] sinew, bone, [and] marrow.

This having analyzed, the seer declared: Fivefold in truth this all; fivefold with fivefold sure He strengthens. (7)

* That is, "trees."

The Oṁ [is] Brahman, Oṁ this all.

Oṁ!—this the way assent is shown.

Further you know indeed, upon the words—Oṁ! chant—they start a-chanting.

With Oṁ they start the Sâma-songs.

Oṁ, Shoṁ!—thus they the recitations start.

Oṁ!—thus the Yajur-priest [his] answer gives.

Oṁ!—thus the superintending priest assent doth make.

Oṁ!—thus [the one for whom the offering's made] compliance gives.

Oṁ!—says the Brâhmaṇa about to teach—the Brahman may I win! Brahman he surely wins. (8)

[Aye] rectitude—[but] study and teaching too; and truth—[but] study and teaching too; ascetic practice—[but] study and teaching too; 14

and bodily control—[but] study and teaching too; and mental conquest—[but] study and teaching too; and fires—[but] study and teaching too; and sacrifice with fire—[but] study and teaching too; and hospitality—[but] study and teaching too; and social customs—[but] study and teaching too; and child—[but] study and teaching too; and [fit] begetting—[but] study and teaching too; and [fit attention to] continuance of race—[but] study and teaching too.

Truth only—says Râthîtar, who speaks the truth [himself]. Ascetic practices—says Paurushiṣhṭi, who ever lives [himself] this life. Study-and-teaching verily—Nâka Maudgalya says—for that's ascetic practice, ascetic practice that. (9)

Destroyer of the tree* am I; [my] fame like mountain's peak.

* The world-tree of illusion.

Supremely pure am I, like to the ever deathless one in the [great] courser's* [heart], the dazzling treasure, supremely wise, plunged in the deathless one!—thus doth the wisdom-teaching of Trishaṅku run. (10)

The holy scripture having taught, the master to his pupil thus instruction gives:

Speak truth; the law observe. Thou shalt not from thy study let thyself be turned. Thou shalt not, when the gift acceptable is to the teacher made, cut off the line of thy descent.

Thou shouldst not from the truth be turned; nor from the law be turned; nor from good works; nor turned from fortune; nor turned from study and from teaching; nor from thy duty to the gods and to thy ancestors.

* The sun.

[Thy] mother as a goddess treat, [thy] father as a god; like to a god [thy] teacher treat, [thy] guest treat as a god.

What deeds are free from blame, such [deeds] should thy attention have, not other [deeds].

The proper conduct we ourselves display,* that shouldst thou cultivate, no other.

Whatever holy men † are greater than ourselves, when they do take their seat, a word thou shouldst not breathe.

With reverential mind should gifts be made; with mind unreverential giving should not be; with graciousness should gifts be given;

* Lit., "our proper conduct."

† Brâhmaṇâḥ.

with modesty should giving be; gifts should considerately be given; with sympathy should giving be.

But if doubt as to deed or conduct enters* thee, what Brâhmans may be there, who thoughtful are, [and] self-controlled, zealous, [and] mild, [and] lovers of the law—as they would in that case conduct themselves, thus in that thing shouldst thou thyself conduct.

Again in matters liable to blame, what Brâhmans may be there, who thoughtful are, [and] self-controlled, zealous, [and] mild, [and] lovers of the law—as they would in such things conduct themselves, thus in those things shouldst thou thyself conduct.

This [is] the ordinance, this the advice; this [is] the sacred teach-

* Lit., "of thee."

ing of the Ved, this the instruction. Thus shouldst thou carry out [the law] ; thus verily should it be carried out. (11)

Oṁ! [May] Mitra [be] propitious unto us, Varun [to us] propitious [be]; may Aryaman propitious be to us; to us propitious Indra [and] Bṛihaspati; propitious unto us [may] Viṣhṇu of long strides [himself present]! To Brahman hail! Hail, Vâyu, unto thee! Thou art indeed the Brahman manifest. [Thee] surely have I called the manifested Brahm; [thee] righteousness I've called; I've called [thee] truth. That [Brahman] hath protected me; [my] teacher hath protected; protected me; [my] teacher hath protected.

Oṁ! Peace, Peace, Peace!

Oṁ! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Oṁ! Peace, Peace, Peace!

Oṁ! Who knoweth Brahm, the highest wins. On that this hath been sung:

Truth, wisdom, endless, Brahm; who knoweth Him in secret hid, in shining space supreme, he every wish doth gain, at-one with Brahm, the song out-thinker.

From That, in truth—this Self—bright space hath into being come; from bright space, air; from air, the fire; from fire, the water; from 20

water, earth; from earth, the plants; food from the plants; from food [comes] man.

This truly is this [lower] man formed by the juice of food. This surely [is] his head; this [his] right wing; this [is his] left; this [is his] self; this, that whereon he rests. On that as well there is this verse: (1)

From food indeed whatever creatures in the earth do dwell, are procreate; by food again they surely live; to food again once more they at their end do go. Food sure of beings eldest [is]; thence is it called the nutriment of all. All food they verily obtain, who food as Brahm regard. Food sure of beings eldest [is]; thence is it called the nutriment of all. From food are beings born; when born by food they grow. It's fed upon, it feeds on things; therefore they call it food.

Other than this formed of the juice of food, within, [there is] a self formed by vitality; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] sure the upper life; pervading life [his] right; life lower [his] left wing; æther [his] self; earth that whereon he rests. On that as well there is this verse: (2)

To life the gods their lives do owe, [and] who [are] men and beasts. Life sure of beings [all] the life-span [is]; thence is it called the length-of-days of all. All length-of-days they verily obtain, who life as Brahm regard. Life sure of beings eldest [is]; thence is it called the length-of-days of all.

Of him this surely is the self incorporate, which [too] the former's [is]. 22

Other than this formed by vitality, within, [there is] a self mind-formed; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] sure the Yajur-ved; the Ṛig [is his] right wing; [his] left the Sâma-ved; the ordinance [his] self; Atharva-veda that whereon he rests. On that as well there is this verse: (3)

From whom all words fall back not reaching [Him], and mind as well; knowing the bliss of Brahm, [the mortal] fears no more at any time.

Of him this surely is the self incorporate, which [too] the former's is.

Other than this mind-formed, within, [there is] a self by reason

formed ; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] surely faith ; [and] righteousness [his] right ; truth [his] left wing ; yoga [his] self ; Mahaḥ that where he rests. On that as well there is this verse : (4)

Reason increaseth sacrifice, increaseth deeds as well ; reason as Brahm the eldest do all the gods adore. If one as Brahm knows reason, from that if he's not turned, in body sins forsaking, he every wish enjoys.

Of him this surely is the self incorporate, which [too] the former's [is].

Other than this by reason formed, within, [there is] a self by bliss 24

informed; by that is this one filled. This [other] verily doth also have the likeness of a man. According to the other's man-resemblance [so] this resembles man.

His head [is] surely love; joy [his] right wing; delight [his] left; bliss [is his] self; Brahman, whereon he rests. On that as well there is this verse: (5)

Non-being verily doth one become, if he doth Brahman as non-being know. Brahm is!—if thus one knows, they then as being Him do know.

Of him this surely [is] the self incorporate, which [too] the former's is.

Then next the further questions: Whether doth any one who knoweth not, on going forth come to that world; or is it one who knows, who, going forth, that world enjoys?

He willed: May I be many; may I take birth! He thought-out

thought. He thought [thus] thinking-out, did emanate this all whatever is. This emanating [thus], he verily did this pervade. Pervading this, both being and beyond did He become, both the defined and the indefinite, the based and baseless, the conscious too and the unconscious, the true too and the false. The that-which-is became whatever is. Thence do they call it "that-which-is."* On that as well there is this verse : (6)

[In the] beyond-being [state], in truth, was this in the beginning ; from that indeed it did take birth as being. That did itself its self create ; thence That is self-created called.

What verily that self-created [is], that surely nectar [is]. [That]

* Compare Bṛihadâraṇyakopaniṣhad, II. iv. 1-5.

nectar, in good sooth, this [soul] possessing, a thing of bliss becomes. For who indeed could live, who breathe, should not this bliss in the quintessence be? This verily it is which bliss bestows.

When [then], in truth, in this—transcending sight [and] self, beyond defining, void of base—this [soul] as its stand-by the fearless surely finds, into the fearless then doth he depart.

For should he make the smallest difference in this, then is there fear for him. This [is], in very deed, the fear of him who unreflecting knows. On this there is this verse: (7)

From fear through Him wind blows; from fear the sun doth rise; from fear through Him both fire and cloud [do speed]; death as the fifth doth run.*

* Compare Kaṭhopaniṣhad, vi. 3.

This the inquiry is concerning bliss. Let one in prime of life be [taken], a studious man in prime of life, full of good hopes, of steady purpose, perfect strength; let all this earth be filled with wealth for him —that [is] the unit of man's bliss.*

What [is] a hundred times this human bliss,† this [is] the unit of the bliss of men who're fairy-like—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of these, this [is] the unit of the fairies' bliss—and of the man versed in the sacred lore [far] out of passion's reach.

* Lit., "one human bliss." † Lit., "a hundred human blisses."

What [is] a hundred times the fairies' bliss, this [is] the bliss of those departed souls whose dwelling is the world [of] long [repose] —and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of souls who in the world [of] long [repose] do rest, this [is] the unit of the bliss of gods who have their birth in generation's world—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of gods who into generation have been born, this [is] the unit of the bliss of gods adept, who by their efforts reach unto the gods—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of gods adept, this is the unit

of the bliss of the [high] gods—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the [high] gods, this is the unit of the bliss of the gods' king—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the gods' king, this [is] the unit of the bliss of the gods' teacher—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the god's teacher, this [is] the unit of the bliss of the creation's lord—and of the man versed in the sacred lore [far] out of passion's reach.

What [is] a hundred times the bliss of the creation's lord, this [is] 30

the unit of the bliss of Brahm—and of the man versed in the sacred lore [far] out of passion's reach.*

Both He who here [is] in the man, and He who there [is] in the sun—one [verily is] He.†

He who thus knows, departing from this world, into this self formed [by the juice of] food doth pass; doth pass into this self formed by vitality; into this self mind-formed he passeth on; doth pass into this

* Compare Bṛihadâranyakopaniṣhad, IV. iii. 33. In the above passage the technical terms are only tentatively translated. The scale thus stands as: man; fairy man (manushya-gandharva); fairy (deva-gandharva); the happy departed; a god in generation, or "mundane" god (âjânaja-deva); god-adept (karma-deva); "super-mundane" god (deva); king of the gods (Indra); teacher of the gods (Bṛihaspati); creation's lord (Prajâpati); Brahman. A manushya-gandharva, or fairy man, is said by the commentators to be one who lives in a subtle body which can be made to appear or disappear at will.

† Compare Îshopaniṣhad, 16.

self by reason formed; into this self by bliss in-formed he passeth on. On that as well there is this verse: (8)

From whom [all] words fall back, not reaching [Him], and mind as well; knowing the bliss of Brahm, for naught at all [the mortal] fears.*

Him verily in truth no thought makes hot: Why have I not done righteousness; why did I sin commit? He who thus knows, his self from these protects; in very truth from both of these he doth his self protect, who knoweth thus. Thus [runs] the sacred teaching. Om! (9)

* Compare 4 supra.

Oṁ! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

Bhṛigu, indeed, Varuṇa's son, unto [his] father Varuṇa approached. Sir, teach me Brahm—he said.

To him he [first] did this explain—food, life, sight, sound, mind, speech.

[Then] unto him he said: From what indeed these creatures have

their birth; by what, when born, they live; to what they do depart, they pass away; That strive to know. That's Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made:

(1)

Food [is] Brahm. From food indeed, in very truth, these creatures have their birth; by food, when born, they live; to food they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him: By pondering Brahm to discover strive. Pondering is Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made:

(2)

Life [is] Brahm. From life indeed, in very truth, these creatures have their birth; by food, when born, they live; to food they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him: By pondering Brahm to discover strive. Pondering [is] Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made: (3)

Mind [is] Brahm. From mind indeed, in very truth, these creatures have their birth; by mind, when born, they live; to mind they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—he said.

He said to him: By pondering Brahm to discover strive. Pondering [is] Brahm—said he.

He pondered. After [due] pondering, he [thus] conclusion made:

(4)

Reason the Brahman [is]. From reason sure, in very truth, these creatures have their birth; by reason do they live, when born; to reason do they go, they pass away.

With this conclusion, unto his father Varuṇa again did he approach. Sir, teach me Brahm—said he.

He said to him: By pondering the Brahman strive to know. Pondering [is] Brahm—he said.

He pondered. After [due] pondering, he [thus] conclusion made:

(5) 36

Bliss [is] the Brahman. From bliss indeed, in very truth, these creatures have their birth; by bliss, when born, they live; to bliss they go, they pass away.

This is the lore of Bhṛigu, son of Varuṇa, in highest æther set. Who knoweth thus, he settled is; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (6)

Food should not one speak evil of—this [is] the rule.

Life verily [is] food; food-eater body [is]. Body in life is set; life's set in body; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is; possessed of food, food-eater he becomes. Great he becomes with Brahma's radiance, great with fame. (7)

Food should not one despise—this [is] the rule.

Water indeed [is] food; food-eater [is] the fire. In water fire is set; fire's set in water; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (8)

Food should one multiply—this [is] the rule.

Earth verily [is] food; food-eater æther [is]. In earth is æther set; in æther is set earth; thus is this food in [that] food set. Who knows this food in [that] food set, he settled is; possessed of food, food-eater he becomes. Great he becomes with offspring, kine, and Brahma's radiance, great with fame. (9)

None in the house should one e'er turn away—this [is] the rule.

Therefore by every means should one obtain much food. Food is

prepared for him—they say. This food being most acceptably prepared, food most acceptably for him [in turn] is ready made; this food being moderately prepared, food moderately for him is ready made; this food being least acceptably prepared, for him food least acceptably is [thus] provided—[for him] who knoweth thus.

[Brahman should one regard:] as acquisition's function, in the speech; as conservation's function, in the breaths; as action, in the hands; as motion, in the feet; as voiding, in the organ of the same.

These are the ways in which He should be recognized in men. Next as among the powers.

[Brahm] as contentment, in the rain; in lightning [Brahm] as strength; as reputation [Brahm] in flocks and herds; as light in luminaries; as the continuance of race; as conquest over death [through off-

spring]; [Brahman] as blissfulness in means of procreation; as all, in shining space [Brahman should one regard].

That should a man dwell on as a foundation; well founded [then] doth he become.

That should a man dwell on as might; mighty doth he become.

That should a man dwell as mind; mind-full doth he become.

That should one dwell on as obeisance; to him desires obeisance do make.

Should one [again] dwell on That as a spell; possessed of it doth he become.

[Even] should one dwell upon That as death all-round proceeding from a spell; all round him die those rivals who do hate him, all round him [those] who are his hated foes.

Both He who here [is] in the man, and He who there [is] in the sun—one [verily is] He.*

He who thus knows, departing from this world, passing into this self formed by [the juice of] food, passing into this self formed by vitality, passing into this self mind-formed, passing into this self by reason formed, passing into this self by bliss in-formed; proceeding through these worlds, having what food he wills, what form he wills, this song he singing sits:

Oho! Oho! Oho! Food [am] I; food I; food I! Food-eater I; food-eater I; food-eater I! Song-maker I; song-maker I; song-maker I! First born of righteousness am I! Prior to the gods, the heart † of

* Compare ii. 8 supra. † Lit., "navel."

the immortal! Who giveth me, thus surely doth he keep [me]. I, food, food-eater eat. The world entire have I pervaded, light sun-like I.

[Thus sings he] who thus knows. (10)

Thus the Upaniṣhad has ending.

AITAREYOPANIṢHAD.

THE ARGUMENT.

THE Aitareyopaniṣhad derives its name from the Ṛiṣhi Mahidâsa Aitareya, that is, the son of Itarâ. It forms part of the Aitareya Âraṇyaka of the Ṛigveda. Ait° Arg.

The Upaniṣhad describes in symbolical language the creation of the universe, the universal man, and subordinate powers (i. 1-4).

Of the evolution, through hunger and thirst, of animals, and of man, the miniature of the universal man (ii. 1-5).

Of food (iii. 1-10).

Of the entrance of the Self into the body (iii. 11, 12).

The mystic name of the Self (iii. 13, 14).

Of the conception and the three births of man (iv. 1-4).

The saying of the Ṛishi Vâmadeva and his liberation (iv. 5, 6).

All is based on the supreme Wisdom which transcends all consciousness (v. 1-3).

By knowing this a man wins immortality (v. 4).

Oṁ! To Brahman that is, all hail! Ait•

THE PEACE CHANT.

Oṁ! My speech accordeth* with my mind; with speech my mind accords. O thou self-shining one, shine forth for me! May ye, [O speech and mind,] bring of the lore to me! What I [shall] learn, [O] do not thou, [self-shining one] forsake! [My] days-and-nights do I together join with study of these truths.† [Thee] righteousness I'll call; I'll call [thee] truth. May That protect me; That protect, protect the teacher; me protect, teacher protect, the teacher!

Oṁ! Peace, Peace, Peace! Hariḥ, Oṁ!

* Lit., "is set in." † Lit., "with this study."

Here begins the Upaniṣhad.

THE UPANIṢHAD.

First Section.

First Part.

The Self indeed alone, was verily in the beginning this. [There was] no other thing that winks at all. He had the thought: Now let me worlds evolve! (1)

He [thus] evolved these worlds—deep, rays, death, waters. That, there, the deep, beyond bright heaven—heaven is the thing on which it stands; the interspace the rays; earth death; what are below, the waters. (2)

He had the thought: These now are worlds; world-wardens let me now evolve! He from the waters verily the Man together gathering, did fashion him. (3)

He brooded over him. Being brooded-o'er his mouth hatched out, like as an egg; from out his mouth [came] speech, from speech the fire.

His nostrils [next] hatched out; from out his nostrils [came] the upper life, from life the air.

His eyes hatched out; from out his eyes [came] sight, from sight the sun.

His ears hatched out; from out his ears [came] sound, from sound space-quarters.

His skin hatched out; from out his skin [came] down, from down plants [and] the forest-lords.

His heart hatched out; from out his heart came mind, from mind the moon.

His lower orifice hatched out; from this the downward life; from this life death.

His privy parts hatched out; from these [came] seed, from seed the waters. (4)

Second Part.

These powers on being evolved did down into this mighty ocean fall.

This unto hunger and to thirst He [then] subjected.

They said to Him: Assign for us a station, wherein we settled food may eat. (1)

To them a cow He brought. They said: That's not enough for us. 48

To them He brought a horse. They said: That's not enough for us. (2)

To them He brought a man. Well done, aha!—they cried. Yea verily, man is a thing well done.

He said to them: In your respective stations enter. (3)

Fire, speech becoming, entered in the mouth; air, life becoming, into the nostrils entered; sun, sight becoming, entered in the eyes; the space-directions, becoming sound, entered the ears; the plants and forest-lords, becoming down, entered the skin; the moon, becoming mind, entered the heart; death, downward life becoming, the lower orifice did enter; the waters, becoming seed, entered the privy parts. (4)

Hunger and thirst spake unto Him; Unto us twain assign [a station].

He said to them : Your portion in these gods indeed do I assign ; in these do I you sharers make.

Therefore to whatsoever power is offering made, hunger and thirst therein sharers indeed become. (5)

Third Part.

He had the thought : These now are both the worlds and the world-wardens ; for them food let me now evolve ! (1)

Over the waters did He brood ; from them o'er-brooded form came to birth. That form indeed which came to birth, that verily is food. (2)

Now when this was evolved, it wished to run away.

With speech He would have caught it; with speech He could not catch it. Had He indeed with speech caught hold of it, by simply saying food one had been satisfied. (3)

With breath He would have caught it; with breath He could not catch it. Had He indeed with breath caught hold of it, by simply breathing food one had been satisfied. (4)

With sight He would have caught it; with sight He could not catch it. Had He indeed with sight caught hold of it, by simply seeing food one had been satisfied. (5)

With hearing [then] would He have caught it; with hearing could He not catch it. Had He indeed with hearing caught it, by simply hearing food one had been satisfied. (6)

With touch He would have caught it; with touch could He not catch

it. Had He indeed with touch caught hold of it, by simply touching food one had been satisfied. (7)

With mind He would have caught it; with mind He could not catch it. Had He indeed with mind caught hold of it, by simply thinking food one had been satisfied. (8)

By means of coupling He would have caught it; with this could He not catch it. Had He indeed with this caught hold of it, by simply coupling with the food one had been satisfied. (9)

With the down-flow He tried to catch it; He caught it. It is this flow which the food-catcher is. This flow it is which has its life in food. (10)

He had the thought: How can this thing exist without myself? He had the thought: By which [end] should I enter it?

He had the thought: If speaking [is] by means of speech, if breathing [is] by breath, if by sight seeing [is], if hearing [is] by hearing, if by touch touching, if by mind thinking, if by down-flow down-flowing, [and] if by coupling coupling [is]; who [then am] I [to be]? (11)

So having cleft apart this end [of it], He entered by this door. This [is] the door called "cleft." This [is] the place of bliss. Of Him there are three rooms—three states of sleep—this room, this room, [and] this.* (12)

He being born gazed round upon the creatures. Why should one

* For the three states compare Mâṇḍûkyopaniṣhad. They are called "states of sleep" because the Self is only really awake in its own nature, and therefore even the "waking state" of the incarnate self is sleep to it. The "door" and the three "rooms," pointed to by the teacher, are said to be the middle fontanelle, the eyes, base of throat, and heart. Compare Taittirîyopaniṣhad, i. 6.

speak of other here?—said he. Then did he see this Man indeed as Brahm supremest That. This have I seen—said he. (13)

Therefore His name is called the "this he saw"; the "this he saw" in very truth His name. Being the "this he saw," the gods call Him the "this that's seen" mysteriously; for mystery indeed the gods do love, the gods indeed love mystery.* (14)

Second Section.

Fourth Part.

Now first of all indeed the germ is in the man. That which [is] seed, [is] the bright vigour drawn from all his limbs. His self he beareth in his

* The word-play of the original—idam adarsham, idandra, indra—is absolutely untranslatable and therefore a paraphrase has been attempted.

self. When this he in the woman sows, then does he give it birth. That's his first birth. (1)

One with the woman's self it [then] becomes, like her own limbs; and thus it does no injury to her. She nourishes the self of him, which hath come into her. (2)

She being the nourisher, his duty is to nourish her. The woman bears the germ; as soon as it's a babe, from the beginning of its birth, the man resumes its nourishment. In thus continuing the babe to nourish from its birth, he really nourishes his self, for the continuation of these worlds; for thus these worlds have their continuation. This is his second birth. (3)

This [second] self of his is made his substitute for [carrying on] good deeds. Thereon that other self of his, having [thus] done what should

be done, reaching its sum of years, departs. Departing hence indeed, he's born again. That's his third birth.

On this hath it been by the seer declared: (4)

Still being in the germ I of these gods knew all the births. A hundred iron cages hemmed me in down here; a hawk, with speed did I burst forth.

While lying in the germ indeed, did Vâmadev thus speak. (5)

Thus knowing, on body's dissolution, soaring aloft, in that bright heaven-world obtaining all desires, deathless he did become, deathless did he become. (6)

Third Section.

Fifth Part.

Who [is] this Self to whom we worship pay? Which [is] the Self? Whether [is it the power] by which one sees; or [that] by which one hears; or [that] by which one senses smells; or [that] by which one speech articulates; or [that] by which both sweet and bitter one discerns? (1)

What [is] this heart, and [is] this mind; [what is this] consciousness, [both] general, [and] particular, discriminating consciousness, [and] wisdom; reason, perception, steadiness; thought, [and] acuteness, quickness, memory; imagination, decision, vigorousness; desire, subjection—all these indeed are ways of naming wisdom. (2)

This Brahmâ; this king of gods; this lord of the creation; all of these gods; and these five great creations—earth, air, [and] æther, waters, lights—these; these divers other sources too down to the most minute; egg-born, womb-born, sweat-born, by means of germination born; horses, kine, men, elephants; whatever else which breathes and moves and flies, and what is stationary—all this has wisdom for its guide; [is] set in wisdom. The universe has wisdom for its guide; wisdom's its base. Wisdom is Brahm.* (3)

By means of this wise Self, soaring aloft, in that bright heaven-world obtaining all desires, he thus became immortal, immortal he became. (4)

Thus the Upaniṣhad has ending.

* Wisdom is looked upon as the basis of all consciousness; even if there be no objects in the universe, wisdom remains.

SHVETÂSHVATAROPANIṢHAD.

THE ARGUMENT.

THE Shvetâshvataropaniṣhad is so called from the name of the Ṛiṣhi Shvetâshvatara (vi. 21). Like the Kaṭhopaniṣhad and Taittirîyopaniṣhad, it belongs to the earlier collection of the Yajurveda, called Kṛiṣhṇa or Black.

The text is exceedingly corrupt, and many various readings are found in the commentaries.

The Shvetâshvatara is pre-eminently the Upaniṣhad of Devotion (Bhakti); it treats of Absolute Deity (Brahman), the Logos (Îshvara), the individual soul (jîva), the universe (jagat), freedom (mukti), and at-one-ment (yoga).

The subjects which are to be considered are propounded (i. 1, 2).

Of the Logos and its power (mâyâ), nature (i. 3).

A summary of the nature of the universe and man apparently according to a system unknown to the commentators (i. 4, 5).

Of the individual soul chained to the wheel of rebirth, and its means of liberation (i. 6).

The discrimination between the triad—Logos, individual soul and universe—and Absolute Deity (i. 7-12).

Of the process of yoga and its goal (i. 13-16).

The process of yoga is said to follow the creative law; therefore do sages with devotion follow out the law as revealed in the scriptures and symbolized in the rites. The first seven mantras are taken from the Collections (S a ṁ h i t â ḥ) of the Vedas (ii. 1-7).

Of the manner, condition, intermediate stages and ultimate result of practising yoga (ii. 8-15).

An invocation to the Logos (ii. 16, 17).

Of Absolute Deity and the Logos in his threefold aspect of creator, preserver and destroyer, and their essential identity (iii. 1-21).

Of the Logos and individual soul and their essential identity, with invocations to the Logos (iv. 1-22).

Further concerning the two, the Logos and individual soul (v. 1-14).

The true cause of the existence and life of the universe is again declared (vi. 1-2).

Of the mode of regression of the universe (vi. 3).

Of yoga in its three forms: k a r m a-y o g a, or union by means of action (vi. 4); bh a k t i-y o g a, by means of devotion (vi. 5); and gñ â n a-y o g a, by means of knowledge (vi. 6).

Invocations to the Logos (vi. 7-19).

The impossibility of liberation save through the Logos (vi. 20).

This is the secret which Shvetâshvatara declared (vi. 21, 22).

Only those who have devotion can realize the teaching (vi. 21).

Oṁ! To Brahman that is, all hail!

THE PEACE CHANT.

Oṁ! May He protect us both; may He be pleased with us! May we develop strength; illumined may our study be! May there be no dispute!

Oṁ! Peace, Peace, Peace! Hariḥ Oṁ!

Here begins the Upaniṣhad

THE UPANIṢHAD.

First Part.

They who discourse of Brahm, tell [us] what Brahman is, as cause; whence we are born; whereby we live; where too we find our rest; by what controlled, in weal and woe, we follow out * the rule of Him who knoweth Brahm.† (1)

Time, [and] the thing itself, [and] law, [and] chance, the [primal] elements, matter, [and] spirit [too], are to be pondered. Nor is the

* Varttâmahe for anu-vart°.

† Îshvara, the Logos; see Table in Preamble, Vol. I., and compare Part v. infra, especially mantras 2 and 5.

linking of these [causes] owing to the Self;* the Self [supreme] is not the lord of pain and pleasure's cause. (2)

Such men, by art of meditation, saw, in its own modes concealed, the power of the Divine,† who, one, doth rule the causes all, from time to spirit. (3)

Him, we consider [next, like to a wheel], one-hubbed, of triple tire, of sixteen fellies, half a hundred spokes, with twenty ties, [and] with six sets of eight, all-formed, one-roped, turning three ways, whose one delusion from two causes comes. (4)

A river of five streams, from fountains five, of ugly turns, with waves

* Absolute Brahman.

† Devâtman, that is, Îshvara, the Logos.

of life fivefold, whose primal source is fivefold knowledge, with eddies five, whose tidal wave is fivesome grief, of fifty branches, levels five. (5)

In the source of all life, vast basis of all, in that wheel-sphere of Brahm, he is made to revolve, who comes and who goes;* but if on the Self and ordainer he dwells as apart [from the wheel], held by Him in honour thereafter, he goes to the state free of death. (6)

Of that Brahman supreme it hath also been sung; in Him is the three;† He too is the ultimate base beyond all decay. What difference in these [four] the wisdom-knowers knowing, melting in Brahm, with That at-one, from matter they are free. (7)

* Hamsa = han + sa; the reincarnating self.

† That is, the Logos, the individual soul and the universe.

This all, together joined, what perishes and what does not, what is revealed and what is not, the one of power holds up; whereas the powerless self is held in bonds by being taster [of both weal and woe], [but] when he knows the God, from every bond he's free. (8)

Knower and non-knower both are unborn, powerful and powerless; unborn again is she who, one, embosoms [all] the objects which the taster tastes. But when the endless Self, all-formed, from action free, [this] triad knows, that [state] is Brahm. (9)

What perishable is, is object,* but deathless and beyond decay what gathers [all to rest]. Over both self and that which perisheth the one God rules. By means of meditation and becoming one, in very truth,

* Pra-dhâna = ob-jectum, the object side of the universe.

with Him again and yet again, at last cessation of the whole creation* [comes]. (10)

By knowledge of the God, cessation of all bonds; with sorrows perishing, birth-and-death's ceasing [comes]; by contemplating him, with body left behind, [comes] third, all lordship. Pure, passionless [is He]. (11)

This is to be known as ever surely settled in the self; beyond this surely nought is knowable at all. When one hath dwelt upon what tastes, what's tasted, and what doth ordain, all hath been said. This is the threefold Brahm. (12)

Just as the [outer] form of fire, withdrawn into its source, cannot be

* Mâyâ.

seen, yet there is no destruction of its subtle form—once more indeed out of the upper and the lower stick it can be drawn—so both* indeed [are to be found] by means of the word's power within the body. (13)

One's body taking for the lower stick and for the upper Oṁ, by meditation's friction well sustained, let one behold the God, [there] lurking, as it were. (14)

As oil in seeds, butter in cream, water in springs, and in the fire-sticks fire, so is that Self found in the self, [by him] who seeks for Him with truth and meditation— (15)

The Self pervading all, as butter milk pervades, in meditation and

* Lower and higher Brahman; the "God" of mantra 14, or Îshvara, and the "Self" of mantras 15 and 16.

self-knowledge rooted, that Brahman, theme sublime of sacred teaching, of sacred teaching Brahman theme sublime. (16)

Second Part.

At-oning mind [and] reason's powers to truth, first Savitṛi fire's light collecting, brought to earth. (1)

With mind at-one, in the divine creator's* creature do we stand, for [reaching] heaven with [all our] might. (2)

At-oning with [his] mind the powers that lead to heaven—with reason shining [space]—Savitṛi emanates them forth the mighty light to form. (3)

* Savitṛi.

The singers of the Singer, mighty songster, at-one the mind, at-one the reason's powers. The only knower of [our] deeds has ordered sacred rites—thus [runs] the mighty praise of Savitṛi divine. (4)

For Brahman do I strive, more ancient than us both,* with reverence. May my laudation fall upon the Sage's path! May all of the Immortal's sons, who dwell in heavenly homes, give ear [to me]! (5)

Where the fire is whirled forth, where the wind is shut out, where the sap † overflows, there springs forth the mind. (6)

With the creator's creature one should worship ancient Brahm. Make thou [thy] home in That; so will thy past not fall [on thee]. (7)

* Teacher and pupil. † Soma.

With all three* raised, straightening the body out, centring the senses in the heart by means of mind, on board the boat of Brahm, the wise should cross the fearsome rapids all. (8)

[In body] here, the forces checking, with every function still, the life power weak, one should breathe with his nostrils [alone]. Just as a car yoked to unbroken steeds, the wise one should this mind hold in, with all attention. (9)

In a retreat, well hid, wind-guarded, level-floored, [and] clean, from pebbles free and burning sand, that charms the mind with sound [and] stream [and] shade, and gives the eye no pain, [there] should a man strive on for yog. (10)

* That is, chest, neck and head.

Of dew, [and] smoke, sun, wind, [and] fire, of firefly, lightning, crystal, [and of] moon; such forms as these preceding, in yoga, point towards Brahm. (11)

In the fivefold,* from æther, air, fire, water, earth, arising, when yoga-power begins to work; of such a man there is no sickness, no decay, no pain, for he has now a form wrought out of yoga-fire. (12)

Lightness, [and] freedom from disease [and] lust, sweet loveliness of tint, and charm of voice, [and] pleasant scent, [and] little waste, are witnesses of yoga's first effect. (13)

Just as a ball [of shining stuff] all over-smeared with mud, shines

* That is, the body or "bundle" of Prashnopanishad, ii. 2.

bright when [once] well washed; so doth the soul, full vision gaining of Self's verity, becoming one, its perfect end attain, with grief away. (14)

When by Self's truth, indeed, [which serves him] as a lamp, a man here [on the earth] at-oned, beholds the truth of Brahm; knowing the God unborn, immovable, of every substance pure, from all bonds he is free. (15)

This God, in sooth, in all the quarters is; long, long ago, indeed, he had his birth, he verily [is now] within the germ. He has been born, he will be born; behind all who have birth he stands, with face on every side. (16)

What God in fire, in water what, what doth pervade the universe entire, what in the plants, what in the forest-lords—to Him, to God, hail [and] all hail! (17)

The one web-spinner who with [his] ruling powers rules all the world, [aye] rules with ruling powers; who one in sooth [remains] in [both their] birth and being—they who know this, immortal they become. (1)

Yea, the one Rudra who all these worlds with ruling powers doth rule, stands not for any second. Behind those that are born he stands; at ending time ingathers all the worlds he hath evolved, protector, [he]. (2)

He hath eyes on all sides, on all sides surely hath faces, arms surely on all sides, on all sides feet. With arms, with wings, he tricks them out, creating heaven and earth, the only God. (3)

Who of the gods is both the source and growth, the lord of all, the

Rudra, mighty seer; who brought the shining germ of old into existence —may He with reason* pure conjoin us. (4)

With that form most benign, which is, O Rudra, thy benignant form shorn of its terrors, making our virtues shine, look thou on us, O thou whose pleasure is destruction.† (5)

The weapon which thou graspest in [thy] hand for hurling forth, O thou who doth in ruin sport, make thou benign for us, saviour from ruin, thou. Slay not [both] man [and] world! (6)

Beyond this [world], the Brahman beyond, the mighty one, in every

* Buddhi.

† Girishanta = giri + sham + ta, where giri = giraṇam, "swallowing" or absorption. Compare Pâṇini, V. ii. 138.

creature hid according to its form, the one encircling lord of all—Him having known, immortal they become. (7)

I know this mighty Man, sun-like, beyond the darkness, Him [and Him] only knowing one crosseth over death; no other path [at all] is there to go. (8)

Than whom naught is greater or less, than whom none more subtle or vast; like as a tree, he silent stands in shining [space], in solitude. By Him, the Man, this all is filled. (9)

What is this [all] far far beyond, That formless, griefless [That]—they who know this, immortal they become; the path of grief do others tread. (10)

Whose faces, heads [and] necks, are those of all, who lieth in the secret place of every soul, spread o'er the universe is He, the lord. Therefore as all-pervader, He's benign. (11)

The mighty monarch, He, the Man, the one who doth the essence start towards that peace of perfect stainlessness, lordly, exhaustless light. (12)

The Man, the size of a thumb, the inner Self, sits ever in the heart of all that's born; by mind, mind-ruling in the heart, is He revealed. That they who know, immortal they become.* (13)

The Man of the thousands of heads, [and] thousands of eyes, [and] thousands of feet, covering the earth on all sides, He stands beyond, ten finger-breadths.† (14)

* Compare Kaṭhopaniṣhad, vi. 17 and 9.

† Compare Ṛigveda, x. 91. The commentators throw no light on this last peculiar expression.

The Man is verily this all, [both] what has been and what will be, lord [too] of deathlessness which far all else* surpasses. (15)

With hands and feet on every side, on all sides eyes, heads, faces, on all sides ears, That, in the world, all-covering, stands. (16)

Making all sense-modes manifest, [yet] free from every sense, of all controller, lord of all, vast refuge [of the world]. (17)

[Though] in the city of nine gates† [confined], the soul that comes and goes,‡ vibrates without, of every world, moving and fixed, the lord. (18)

* The reading of Nârâyaṇa, a n y e n a, is here followed.

† That is, the body.

‡ H a ṁ s a.

Without hands, without feet, He moveth, He graspeth; eyeless He seeth, [and] earless He heareth; He knoweth what is to be known, yet is there no knower of Him. Him call they first, mighty, the Man. (19)

Smaller than small, [yet] greater than great, in the heart of this creature the Self doth repose; That free from desire, he sees, with his grief gone, the lord [and his] might, by favour of God.* (20)

Him know I, old, without decay, the Self of all, gone forth into all [worlds] with omnipresent power; about whose birth and death [fools only] speak; they who of Brahman tell, Him everlasting call. (21)

* Compare Kaṭhopaniṣhad, ii. 20.

Who one, no-colour, with His [own] power united, the many colours manifold, with purpose fixed, disposes; [who] at its end, the universe into its source composes*—He is the God; may He with reason pure conjoin us. (1)

That sure [is] fire; That sun; That air; That surely moon; That verily the bright; That Brahm; the waters That; That the creator. (2)

Thou woman dost become, and man, and youth, maid too in sooth; when old with staff thy steps thou dost support;† thou takest birth with face on every side. (3)

Blue fly, green bird, [and] red-eyed [beast], [the cloud] that bears

* Vichaiti = vi + chi, to ingather, collect. † Lit., "movest."

the lightning in its womb, the seasons, [and] the seas, beginningless, art thou. In omnipresent power thou hast thy home, whence all the worlds are born. (4)

Aye, that one unborn [soul] sleeps in the arms of [nature] one unborn, enjoying her—[of nature] red, white, black,* who brings forth multitudinous progeny like to herself. But when her charms have been enjoyed, he quits her [side], the unborn other [lord]. (5)

Two beauteous-winged companions, ever mates, perch on the self same tree. One of the twain devours the luscious fruit; fasting its mate looks on. (6)

Though on the self same tree, man sunk in powerlessness deluded

* The colours of the three primal modes (g u ṇ â ḥ) of nature; namely white consciousness (s a t t v a), red energy (r a j a s), and black matter (t a m a s).

grieves. But when he sees his mate adorable, instinct with power, and what His greatness is, his grief departs.* (7)

In highest absolute the song-sphere† stands, in which all gods repose. Who knows not that, what with the song will he? 'Tis they who that do know, who live indeed. (8)

Chants, sacrifices, rites, vows, past and future too, and what the [holy] sciences declare—from that the magic master‡ brings this all; in this another by his magic power§ is held in bonds. (9)

[This] magic power indeed, as nature man should know; the magic master as the mighty lord. All this that moves, encircled is by them who serve Him as His limbs. (10)

* Compare Muṇḍakopaniṣhad, III. i. 1 and 2. † Ṛich. ‡ Mâyî. § Mâyayâ.

Who, one, o'er every birth presides, in whom this all together comes and is dissolved; Him knowing as the lord who giveth boons, the God to be revered, one goes unto that peace for ever more. (11)

Who of the gods is both the source and growth, the lord of all, the Rudra, mighty seer; who ever sees the shining germ come into birth—may he with reason pure conjoin us.* (12)

Who of the gods is over-lord, in whom the worlds are based, who ruleth o'er his creatures of two feet and four; to God, the "Who,"† with [our] oblation let us worship give. (13)

* Compare iii. 4, supra.

† Ka, the mystic name of God, "Who?"—for he cannot be named. Compare Rigveda, . 121, 1-9.

Subtler than subtle, within [this] jungle's midst, evolver of [this] all of many forms, [though] one [yet] all embracing; Him knowing as benign,* to peace [the mortal] goes for evermore. (14)

Surely is He the guardian of this world as long as time shall last,† the lord of all, in every creature hid; in whom the seers of Brahm and powers divine are [all] conjoined. Thus knowing Him, one cuts the bonds of death. (15)

Most rare, like as it were that essence rarer far than butter rarefied; Him knowing [in His form] benign, in every creature hid, [though] one [yet] all embracing, knowing Him God, from every bond one's free. (16)

The God is He, of all the maker, soul supreme, for ever settle in the

* Shiva. † Lit., "in time."

heart of all that's born ; by mind, mind-ruling in the heart, is He revealed. That they who know, immortal they become.* (17)

When the beyond-the-darkness is [attained], nor day nor night, nor being nor non-being then. Blessed, aye, pure [is He]. That is the absolute, that the adorable [condition] of the lord ; from That too hath come forth the wisdom old. (18)

Him, nor from above, nor from below, nor midmost, can one grasp ; no equal [to be found] is there of Him, whose name is glory great. (19)

His form stands not within the vision's field, with eye no man beholds Him. Him standing in the heart, by heart, by mind; thus they who know immortal they become.† (20)

* Compare iii. 13, supra. † Compare Kaṭhopaniṣhad, vi. 9.

Being unborn—thus doth some frightened soul approach—O thou destroying one, with that which is thy countenance benign, watch o'er me ever more. (21)

O be not hostile to our son, [our] progeny, nor to our length of days, nor to our kine, nor yet unto our steeds; our strong ones, Rudra, in thy wrath, do not destroy; with offerings in our hands we unto thee do make perpetual prayer. (22)

Fifth Part.

[They are] twain. In absolute supremest endless Brahm [they] surely [are], where wisdom and unwisdom nestle hid. A thing that perishes indeed unwisdom surely is; transcending death is wisdom sure. 86

He who o'er wisdom and unwisdom both doth hold the sway, another surely is. (1)

[This He] who doth preside o'er every birth, all forms, all wombs; who with his wisdom fed the seer, the babe, the golden one, when time began,* and watched him come to birth. (2)

This God, each several net in many ways disposing within this field,† He takes it up again. Just so again the lord, his lords forth-sending, doth lordship universal exercise; the great soul He. (3)

Just as all quarters, up and down, across, revealing, shines the sun; just so doth He, the God, the blessed one, the one to be revered, alone rule over them that unto birth their being owe. (4)

* Lit., "in the beginning." † Sci., of the universe.

That which, as womb of all, doth unto ripeness primal nature bring, who also will transform them all that shall to ripeness come; ['tis] He [who] ruleth all this universe alone, who also will upon its every mode lay his command. (5)

That is the secret in the sacred teachings, hidden in the Ved; That Brahmâ knows* as Brahmâ's womb. What gods of old and sages That did know, they, one with That, immortal sure became. (6)

Who to the modes is subject, of deeds with fruit the doer is; he also is the reaper [of the fruit] of what is done. All-formed, ruled by three modes, treading three paths,† of life the lord, according to his deeds he moves. (7)

* The "golden one" of mantra 2. † Heaven, hell, and liberation.

He who [within our frame] a thumb's length hath, in aspect like the sun, possessed of will and "I"-ness, to reason's light [fine] as a needle's point appears, and yet again to light of Self far otherwise [doth seem]. (8)

That living self is to be known as [one small] portion of a single hair, a hundred times a hundredfold divided; yet is he reckoned fit for that which hath no end. (9)

Nor woman sure is he, nor man, nor yet is he both man and woman too; whatever form he doth assume, with that is he made one. (10)

By willing, contact, sense—delusions—by pouring in food, drink, his self hath growth [and] birth. Successively the soul in [divers] stations forms assumes, according to his deeds. (11)

Forms manifold, gross, subtle too, the soul by his own nature's

virtue doth enwrap. 'Tis through the modes of their activity, and through the modes of their essential forms, that he as agent in conjunction doth appear; yet is he other. (12)

Beginningless [and] endless, in jungle's heart concealed, evolver of this all, of many forms, [though] one, [yet] all embracing—knowing Him God, from every bond one's free.* (13)

Who can be grasped in [his] existence only, "nestless" by name, existence-causer, dissolution-maker, benign, of the creation's phases the creator—who knew the God, they cast the body off. (14)

Sixth Part.

Some seers deluded speak of nature's self, others of time [as cause];

* Compare iv. 14 and 16, supra.

whereas it is God's greatness in the world whereby this Brahma-wheel is made to turn. (1)

By whom this all in truth is evermore embraced, who is the knower and the time-maker, creator of the modes, possessed of every wisdom; by Him indeed ruled o'er, activity* evolves.

As earth [and] water, fire [and] air, [and] æther, must [this] be thought of. (2)

Such evolution then completing, revolving back again, creation with creation joining, He them at-one doth make—with one, two, three, with eight,† with time moreover and the subtle modes of his own nature. (3)

* Karma.

† Compare Bhagavad Gîtâ, vii. 4. That is to say, the five elements or creations, mind, reason, and individuality.

Who [then] engaged in acts which by these modes are ruled, should strive to [thus] at-one his natures all. Upon their resolution, destroyer of the deeds he hath performed, deeds perishing, he other than creation doth become. (4)

As primal cause doth he appear, the agent by whose means at-onement [comes], beyond the three-fold time, aye time itself beyond—but only when he hath devotion paid to Him who omniform [exists], made into nature, the God to be adored, in his own mind enthroned. (5)

He is beyond the world-tree, time [and] forms, other [than these]; from whom this [whole] expanse doth fall away—[but only] when he knows the driver-out of sins who brings the law to pass, the lord of masterhood, within the self enthroned, undying home of all. (6)

Him may we know the over-lord supreme of lords, the god supreme

of gods, the king of kings, supreme of the supreme, lord of the universe, the God to be adored. (7)

Of him is no result, no means [of action]; none like to Him is seen, none surely greater. In divers ways His power supreme is hymned; His wisdom [and] His might dwell in Himself alone. (8)

Of Him there is no master in the world, nor any lord; no representative of Him is [to be found] at all. He is the cause, the over-ruler of [the powers] who over [actions'] instruments do rule. Of Him no generator [is], no sovereign master [lives]. (9)

May the one God, who, spider-like, enwinds himself with threads spun from his object-side,* following his nature's law—may He bestow on us regression into Brahm. (10)

* Pra-dhâna.

He is the only God, in every creature hid, pervading all, the inner Self of every creature, inspector of [all] deeds, o'er-shadowing creatures all, the witness [He], the subject pure, who every mode transcends. (11)

The powerful one among the many powerless ones, who makes the one seed manifold—the wise who gaze on Him within their self enthroned, theirs and not others' is the bliss which aye endures. (12)

Eternal of eternals, the consciousness which every being's consciousness contains, who, one, of many the desires dispenses—knowing that cause, the God to be approached by [sacred] science [and by holy] art,* the mortal from all bonds is free. (13)

There, shines not sun, nor moon and stars, nor do these lightnings

* Sâṅkhya-yoga; that is, the "theory" and "practice" which were subsequently expanded in the Bhagavad Gîtâ.

shine, much less this fire. When He shines forth, all things shine after Him ; by Brahman's shining shines all here below.* (14)

Alone within this universe He comes and goes ; 'tis He who is the fire, the water He pervadeth. Him [and Him] only knowing one crosseth over death ; no other path [at all] is there to go.† (15)

The all-creator He, all-wise, who hath for origin [naught but] Himself [alone], the fashioner of time, creator of the modes, possessed of every wisdom, of object-nature king, of the field-knower [too], lord of the modes, of generation‡ cause, of free state [and] of bound. (16)

* For mantras 12, 13, and 14, compare Kaṭhopaniṣhad, v. 13, 14, and 15, and Muṇḍakopaniṣhad, II. ii. 10.

† Compare iii. 8, supra.

With That at one in sooth is He, deathless, enthroned as lord, the knower [He], who penetrateth all, protector of this sphere, who doth for ever more o'er-lord this moving [world]; no other cause [at all] is found for lording it. (17)

He who of old the Brahmâ* doth dispose, and who doth surely into him [all] sciences instil—unto that God self-knowledge who illumines, for freedom craving, I, as refuge, do repair. (18)

The partless one, activity transcending, in perfect peace, in whom no fault is found, virgin of stain, the bridge supreme to deathlessness, like to the [steady state of] fire in [glowing embers]. (19)

* The "shining germ" of the universe.

When, carpet-wise,* the sky men shall roll up; then [only, not till then] shall end of sorrow be without men knowing God. (20)

By power of meditation and by favour of the God, therefore Brahm knowing, Shvetâshvatar, you know, to those who followed out the highest mode of life,† proclaimed the purifying [truth] supreme, in all its fulness, in reverence held by the whole sage's band. (21)

Secret supreme in wisdom's final science, in cycles past declared, not to be told to him who full peace lacketh, nor unto one who a son's duty scorns, nor yet again to him who breaks the pupil's rule. (22)

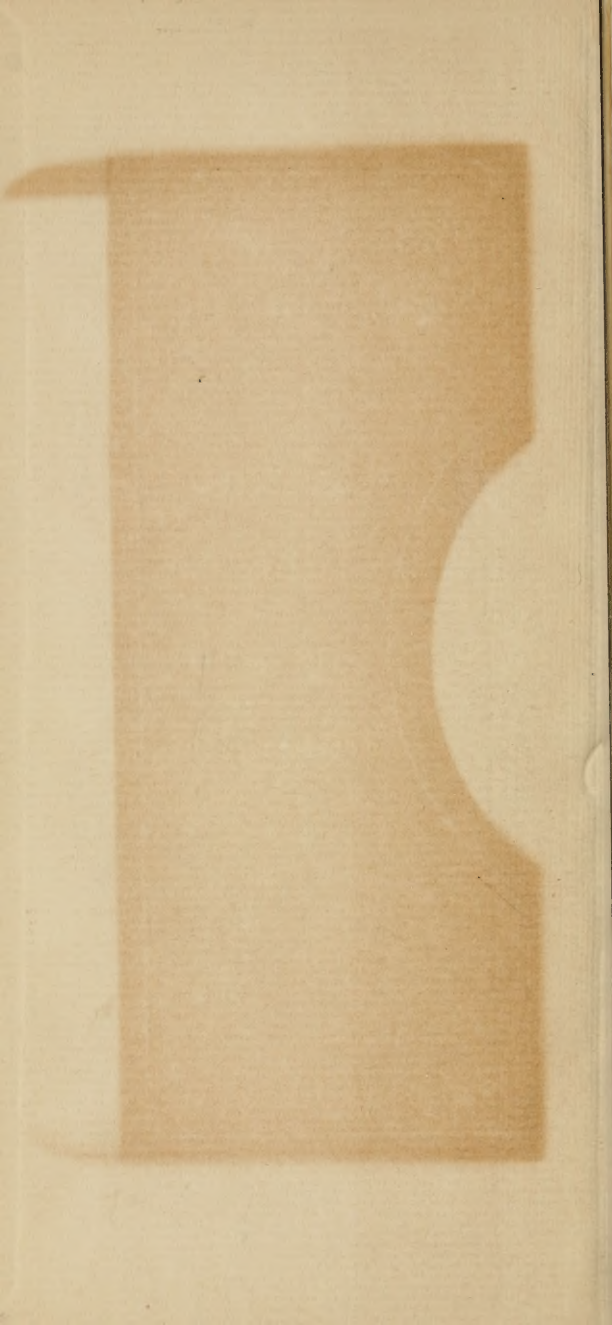
* Lit., "Like a skin"; a simile taken from the deer or tiger skin on which the ascetic sits in meditation, and rolls up when his devotions are ended.

† Ati-âshrami-bhyaḥ; the âshramâḥ were the various modes of life prescribed to Brâhmans; namely, student, householder, anchorite and wanderer.

For him who hath to God supreme devotion, [and] as to God to teacher—these truths indeed, when told, for that great soul shine bright, bright shine for that great soul. (23)

Thus the Upaniṣhad has ending.

THUS THE SECOND VOLUME IS ENDED.



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